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Archaeological Survey of Mysore

EXCAVATION AT CHANDRAVALLI

(MYSORE STATE)

Issued as a supplement to the Annual Report
of the Mysore Archaeological Department
for the year 1929

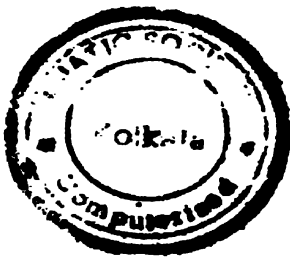


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Note to the Excavation Supplement.

This supplement contains pages 1 to 32 and plates 1 to 17 of the report on the excavation work carried out at Chandravalli. In the next instalment it is hoped to publish notes on excavations 37 to 40 and the catalogue of finds with about two dozen illustrative plates. The third and last instalment is expected to state the conclusions formed as a result of the research. A title form with the list of contents will be issued with the last instalment so that the whole work may be bound together as a separate volume of the Mysore Archæological series.

UNIVERSITY OF MYSORE, }
MYSORE. }

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CHANDRAVALI VALLEY—GENERAL VIEW, (p. 6.)

ARCHAEOLOGICAL SURVEY OF MYSORE.

EXCAVATION AT CHANDRAVALLI.

SECTION I.—INTRODUCTION.

The great work of reconstructing the History of India has made wonderful progress during the last half a century mainly as a result of archæological research. Thanks to the labours of the band of devoted workers, both Indian and foreign, the misconceptions about India's past have been, to some extent, dispelled and the story of the Indian dynasties has been partly recovered from oblivion; but only partly. Considering the vast area of India and the vaster extent of time through which her culture has had its development and her people have had their struggles and achievements in life, the possibilities of successful research in Indian antiquities are immense and colossal in magnitude when compared to tiny areas like those of Egypt, Mesopotamia or the Aegean coasts. But the amount of success achieved till now in India has been poor, and the progress of knowledge has been slow, groping, blundering and halting. The main reason for this comparative slowness of progress has been the lack of encouragement to properly trained scientific workers, as a consequence of which very few scholars have applied themselves seriously to the task. As compared with the number of trained men employed, their scientific outlook, the period of time and the amount of money spent and the earnestness of the workers and the encouragement given to them in Egypt, the facilities available in India dwindle into comparative insignificance. It is high time that more intensive work with a scientific spirit on a really large scale was conducted in the field of archæological research in India.

It must be conceded that in spite of difficulties, a considerable amount of work has been done in certain areas in the field of Epigraphy. A lead has already been given to the conservation and study of ancient monuments. Still Indian research has definitely lagged behind. Until lately, India was deplorably ignorant of the most fruitful and up-to-date method of antiquarian research, namely excavation. The spade has revealed the glories of ancient Egypt and Western Asia and has laid bare the story of pre-historic man. But in India it was almost unknown as an instrument of scientific research, except in a very few places where the archæological department of the Government of India dug out evidences of Hellenistic influence on Gandhara sculpture or of Achaemenian influence on Mauryan architecture. Even among the educated people of India, few would believe to-day that positive evidence of India's history and achievements in the past lies buried in the old Indian sites. If the stories of Hastinâpûra and Ayôdhyâ,

of the Āryans and the Rākshasās have any historical foundation, then the relics of those times, at least the indestructible dressed stones, metal ware and pot-sherds ought to lie somewhere under the surface of India. The achievements in store for the spade in India are immense as evidenced by the stirring discoveries recently made by the Archæological Department of the Government of India at Mohenjo-Daro, Harappa and other places in the Indus valley.

Nor can we overlook the possibilities of South India as a field for excavation.

South India.

Being one of the oldest geological parts of the world and the alleged home of the stone-age peoples and historically the birth-place of numerous dynasties and thousands of cities, South India is a land of great promise for the scientists operating with the spade. From the point of view of the history of the Indian people, especially of the story of their civilisation from age to age, excavation in South India is urgently necessary. If any proof of the statement was required, the results achieved at the test operations carried on at Chandravalli ought to be sufficient to convince even the most confirmed pessimist that a great store of historical material lies buried under the surface even in South India and awaits the spade of the excavator. The University of Mysore deserves the sincerest thanks of the scientific world for making its pioneer attempt in the field of scientific excavation, at a time when most educated people were still doubtful about the possibilities of applying the most up-to-date methods to antiquarian research in South India.

The valley of Chandravalli is situated immediately to the west of the fortified hill of Chitradurga in the north of the Mysore State. The story was current among the people of the neighbourhood that an ancient city formerly flourished in the valley and that valuable articles could be picked up on the site by patient searchers. About three generations ago during the days of the British commission Government, a drain was dug up to lead out the rainfall of the valley to a neighbouring tank and in the course of digging a number of lead coins were collected and sent to the British Museum and elsewhere. Some of these have been published by Prof. E. J. Rapson in the British Museum catalogue of the coins of the Andhras etc.² About thirty years ago, a mining engineer prospecting for minerals in the neighbourhood picked up a few coins and wrote about them to the news papers, calling the attention of the Director-General of Archæology to the site. This officer asked the Mysore Government for more information about the site, upon which Mr. R. Narasimhacharya, who was the head of the Archæological Department of the Government of Mysore, visited the spot, sank eight small pits in a part of the area and published a few of the antiquities that he was able to collect, in the annual report of the Mysore

(¹) Page LXXXII, 57, 58, plate 8, Numbers 23, 24.

Government Archaeological Department for the year 1909. He confirmed the existence of an ancient town and urged that a systematic and scientific excavation of the place should be carried out by a person properly trained for the work. Thus the matter lay over for 20 years.

When the University of Mysore took over charge of the Mysore Government Archaeological Department in 1922, it was ambitious to give that institution a new orientation. Dr. Sir Brajendranath Seal, its learned Vice-Chancellor, decided to introduce the most up-to-date methods of research in Indian antiquities into the department, and deputed a member of the History department to learn up-to-date research methods at the University of London, at the excavation camps of Egypt and elsewhere under famous scholars like Prof. Sir Flinders Petrie, Prof. E. A. Gardner, Vice-Chancellor of the London University, and others. On his return to Mysore in 1926, plans for carrying on excavation in various parts of the Mysore State were discussed and the proposal to start work at Chandravalli¹ was approved by the Government of Mysore.

Accordingly the present writer started to collect together such information as had already been published regarding the site. It was noted that Mr. B. L. Rice had collected four inscriptions in the neighbourhood and published them in the *Epigraphia Carnatica*¹. Mr. Narasimhachar's notes in the Mysore Archaeological Reports for 1909 and 1910 were also studied and it was noted that lead coins of the Śātavāhana period were obtained on the site. Arrangements for camping in the place and conducting the excavations were made by co-operation between the University, the Archaeological Department and the Deputy Commissioner and other local officers at Chitaldrug². Among the private citizens of Chitaldrug who did their best to help the work may be mentioned, Messrs. K. S. Raghavachar, Srinivasajois and Hutch Hanumappa Naik who narrated the traditional accounts and introduced the excavators to the site. Government acquired two cultivated strips required for the excavations and permitted the carrying on of the work in the adjacent jungle and grazing lands belonging to Government.

The work was planned to be carried out in four definite stages. First, a detailed survey of the site was to be made. A plane-table survey map was to be prepared, the important land marks noted and a close search made for antiquities like inscriptions, coins, monuments, pottery and the like, on the site, in the water courses flowing through it and in the neighbouring caves and on the hill slopes. Secondly, as the area was found to be large, trial pits and trenches were to be sunk for discovering the inhabited layers

¹ Ep. Car. XI Chitaldrug 11, 32, 82 and 83 of 1260, 1286, 1074 ? and A. D.

² Chitaldrug—Chitradurga ; Lat. 14°12', E. Long. 76°30'.

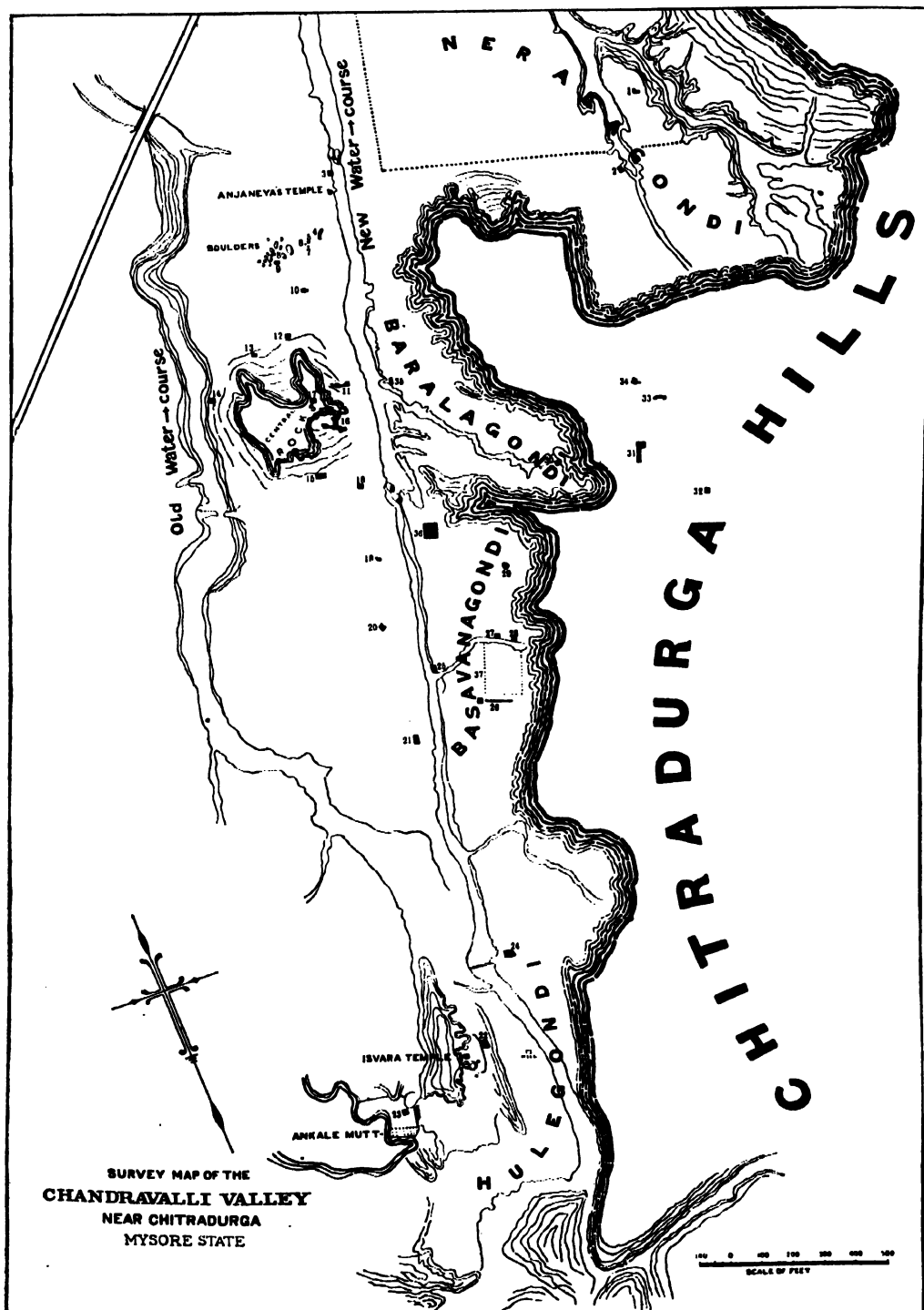
buried under the surface and their archaeological value. Thirdly, a promising area in the site was to be selected and scientifically excavated, the data being systematically recorded with the help of plans and photographs. Lastly, the finds were to be studied in detail and the reconstruction of history attempted on the basis of the evidence thus collected, the objects themselves being preserved for reference, if possible, in a Museum. It was expected that the whole work would take about three or four short seasons and the detailed survey was begun in May 1928.

SURVEY.

An important operation which was being carried on on the one side throughout the period of survey was the preparation of a map of the Chandravalli valley. As the valley was found to be about a square mile in area, the survey map supplied by the Government of India Trigonometrical survey was found to be inadequate for the excavator's needs. So a detailed survey of the whole area was carried out with plane table, chain and compass and the work took more than a fortnight. A part of the map is reproduced on a reduced scale in this report.¹ The chief land marks, natural and artificial, were noted. The water courses and their tributaries traced and the edges of the hills marked. At a later stage the positions of the excavations with their numbers were marked upon it so as to facilitate references in the report and for the guidance of future work.

The old inhabitants of Chitaldrug and several people of the neighbouring villages who frequented the locality either as collectors of fire-wood or as agriculturists or goat-herds were encouraged to narrate the stories of the place, some of which are also connected with the neighbouring hill. It was stated that long ago in the Dvâpara age the man-eating giant Hidimba dwelt on the hill making himself a source of terror to all living creatures in the neighbourhood. To such a place came the five young Pandava princes with their mother and a great duel ensued on the hill between Hidimba and Bhima. Hidimba was slain and two of his teeth looking very much like elephant molar teeth are preserved in the Hidimbêśvara and the Siddhêśvara temples on the hill. It was about this time that the six lingas were set up, namely, Hidimbêśvara, Dharmêśvara, Bhimêśvara, Phalgunêśvara, Nakulêśvara and Sahadêvêśvara. A little later the place came under the sway of Chandrahâsa, the pious king of Kuntala whose capital was Kuntalanagara or Kuppattûr in the north of the Shimoga District. It is thought that the city of Chandravalli, as it is pronounced by many people, got its name from Chandrahâsa, the king. The houses extended from the western foot of the Chitaldrug hill right on to Cholaḡudda including the present Hulēḡondi and Nēraḡondi and two

¹. See plate II.



other valleys on the eastern and western sides of the Chôla-gudda hill which a few people doubtfully identified with the other two gondis traditionally included in the area, namely Basavanagondi and Bâralagondi respectively. Then for many hundreds of years tradition has nothing to state about the place and there is not even an inkling of its connection with the Sâtavâhanâs or the Kadambâs. A descendant of a Nayak family, known as the Chandravalli patels, who is even now said to possess lands in the neighbourhood, stated that in the Hoysala times there was a town by name Chandravalli in the valley and that later on to this town came two Nayak brothers, who climbed up the hill by way of Neralagondi and built a fortified town for themselves, known as Chitradurga. The ancient city in the valley was said to have come to a sudden and disastrous end, since, after some great sin committed in the place, a Brahma-Rākshasa or evil ghost of a Brahmin, took its abode in the neighbouring rocks and destroyed the city. It appears that even about 80 years ago there was a great earthquake when huge boulders were hurled from the hill side on to the plain below. It is whispered that even now weird sounds are occasionally heard in the valley, some times as loud as a thousand thunders and often the thud of feet and the sounds of jingles. About fifty years ago tigers infested the valley which was known as Hulegondi, the Tiger Valley. The ruined foundations of a very small village of that name exist even today to the west of the site. Two generations ago when a Vīraśaiva swâmi commenced to live at Ankle Mutt, a part of the valley was brought under cultivation. Such is the story of the valley as known to tradition.

In this tradition we see the names Chandravalli or Chandravali and Hulêgondi applied to the locality which perhaps means that the name of the valley and especially of its gorge-like southern end is Hulêgondi, while the ancient town that existed there was known as Chandravalli or the Moon-village. But there appears to be considerable doubt whether the town bore that name in the days of Chandrahâsa or in that of the Hoysalâs and strange to say there is no inscriptional or even literary evidence for supporting the name. The words Chandravali and Chandravalli are both freely used, but as the latter appears to be more popular, especially among the uneducated classes, it has been adopted in this report for the ruined town.

In the course of the survey, a careful search for new inscriptions was conducted with excellent results. Though similar searches had been made by Messrs. B. L. Rice and R. Narasimhaachar at least four times, four new inscriptions were discovered one on a rock at Nêrala-gondi, a second on the left side of the mouth of the narrow cave leading to the top of Dhavalappanagudda and a third on a broken black stone slab found

¹ See Mys. Arch. Rep. 1929, p. 50 ff.

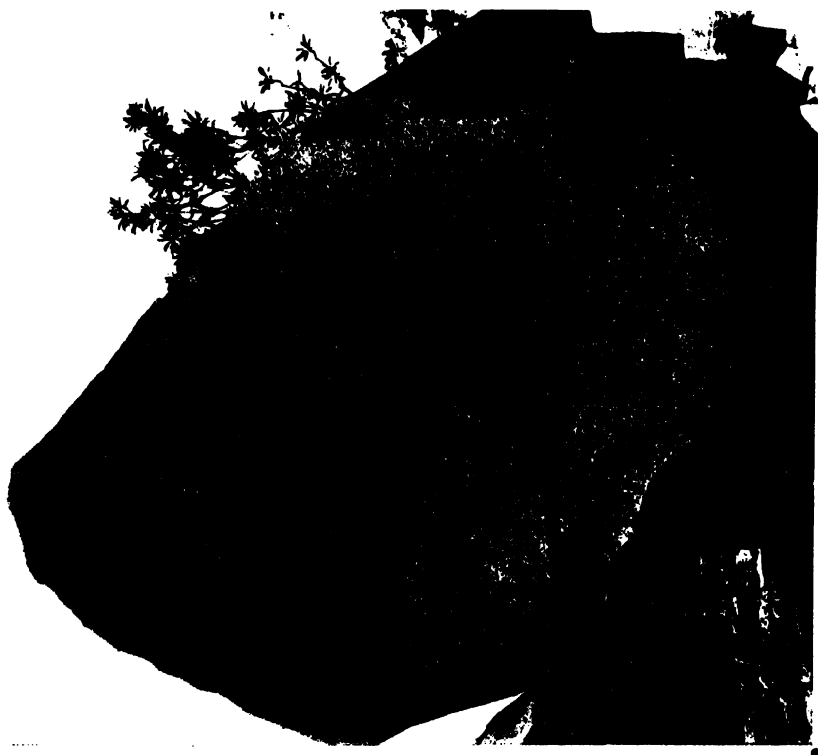
lying in the old water-course to the west of the Hanumân temple recording the death in a duel of a local hero by name Nāga-gowda. But the most important epigraphical discovery was that on a boulder close to the Bhairava temple at the Hulegondi gorge. (Plate III. 1.) The inscription which is in Brāhmi characters and the Prākṛit language records the construction of a reservoir for water by the Kadamba Mayūrasarman who had according to the inscription overcome the countries of Ābhīra, Traikūṭa, Pallava, Pāriyātrika, Śakasthāna, Sayindaka, Punāṭa and Mōkari. The historical and epigraphical importance of the record is discussed elsewhere.¹ But here it is note-worthy that the Kadambas held sway over the locality evidently some time after the fall of the Śātavāhanas and their feudatories whose coins have been published by Rapson² and Narasimhachar.³

As mentioned already the picturesque valley of Chandravalli lies immediately to the west of Chitradurga hill. (See Frontispiece). It is roughly triangular in shape with the Chitradurga and the Kirabanakallu hills forming the two sides and a broken line formed by the high Chola-gudda and its little neighbours as the base. The surrounding ranges give the valley considerable protection from the military point of view while three entrances lead into it. The largest of them lies between *Agasana-Kallu* and the northern extremity of Chitradurga hill and is about two furlongs in width. To the south-west of Chola-gudda lies another similar valley through which the modern road to Holalkere passes. But the most beautiful of the entrances is the Hulēgondi gorge on the south lying between the south-western corner of the Chitradurga hill and the hill on which stands Ankle Matt. (Plate IV. 1.)

But instead of leading out to the plain as the other entrances do, this narrow gorge connects Chandravalli with a wide crescent-shaped valley almost completely surrounded by hills in the centre of which like a large island rises Dhavalappana-gudda with its phallus-shaped rocky top and helmet-like peak. It is easy to see that this isolated valley of Dhavalappa's hill was for a long time in its history covered by jungle and infested with tigers and other wild beasts which gave Hulēgondi its name. Even today panthers and wild boars live in the place. This valley which owing to its coolness and unique situation, receives both the south-west and the north-east monsoon rains, has an abundant supply of water and appears to have been a perennial source for supplying this element to the inhabitants of the Chandravalli valley.

The idea of putting up a dam across the gorge and storing the rain water going to waste from this valley must have occurred to many people in the past. As an evidence of their foresight, we see the breached ruins of three or four ancient dams, one of

¹ Mys. Arch. Rep. 1929. p. 50. | ² Rapson; Andhra coins, p. 57 ff. | ³ Mys. Arch. Rep. 1909. p. 22.



1. BOULDER WITH AYURASARMAN'S INSCRIPTION

My Archaeological Survey.

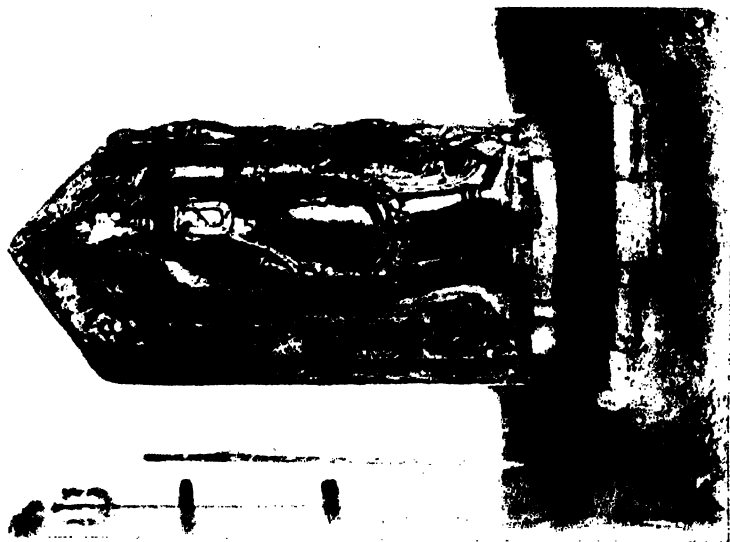


IMAGE OF BHAIRAVA IN THE TEMPLE
AT HULEGONDI, (p. 7.)



1. CHANDRAVALLI VALLEY—VIEW FROM ANKLE MATT, (p. 6.)



2. TIGER ON A BOULDER, (p. 10.)

which, perhaps, was that constructed by Mayûrāsarma, the progenitor of the Kadam-bas, in the middle of the third century A.D. At a height of 40 ft. from the ground in a saddle perched between two rocks on the hill-side opposite to where the Kadam-ba inscription stands are evidences of brick work possibly the remnants of the waste weir of an ancient dam.¹

Just by the side of the inscription, is a small temple of Bhairavêśvara, a structure which appears to date from the Hoysala period. The **Bhairavesvara temple.** masonry śikhara is clearly a modern structure, but the rest of the temple is certainly much older. In the *garbhagriha* stands a naked image of Bhairava (Plate III, 2) with the characteristic scorpion on the pedestal and the hands holding a sword and a severed head; the blood dripping from the latter is being licked by a dog and the bhṛingi attendants (skeletons) dance to music on either side. The *prabhāvali* or arch is made of the same stone as the image and has Hoysala characteristics. The Garbhagriha doorway has in common with the east and south doorways of the *navaranga* a Gajalakshmi on the lintel and carved pilasters on the jambs along with rows of floral and creeper ornamentations with attendant relief figures on the lower mouldings. All the three doors are supported by ornamental perforated screens the whole work being done in soap-stone while the front door has two finely carved elephant heads on the lower stone. The rest of the temple is made of hard granite. No *sukhanāsi* is present and the *navaranga* roof has no ornamentation. But the four pillars of the *navaranga* are finely carved having shafts with sixteen fluted sides and cube-shaped upper and lower mouldings each face of which is ornamented with relief figures mostly Śaiva in character. To the north of the *navaranga* is a small room with an image of Dakṣiṇāmūrti. In place of the *mukha-manṭapa* is a small porch supported by octagonal pillars with plain square mouldings and round capitals, while on either side of the passage is a bench (*jagati*) with a rounded stone parapet. Though no inscription is found in the temple, it is evident that it was constructed during the last Hoysala days, somewhere about 1300 when a town was flourishing in the Chandravalli valley. Behind the temple in a rock shelter is an inscription of 1074 A.D. which is evidently much older than the temple.² In front of the temple is a small brick shelter in which are housed today a stone linga and a damaged image of Virabhadra holding a sword, a shield, a bow and an arrow.

A path-way running up the hill leads to a plat-form half way up where a small entrance leads to a large cave formed under a huge triangular boulder. (Plate V. 1). There are nearly ten lingas in the cave some of which are pointed out as the five lingas set up by the Pāṇḍavās. But since independent temples like

Panchalingesvara Cave.

¹ A small modern dam of stone work was tried by the Mysore Public Works Department a little lower down; but it failed to hold water. (VI, 1.)

² Ep. Carn. XI Chitaldrug, 82.

that of Phalgunêśvara in the neighbourhood are also said to have been connected with the Pāṇḍavas, it is possible that the Pañchalīngêśvara cave was originally the shrine of Dharmêśvara for which a grant is mentioned in the inscription and which has not been identified with any other cave temple. The most interesting object in the cave is a large stone-slab containing Perumāle-daṇāyakâ's grant to the five lingas dated 1286 A.D.¹

To the right of the Pañchalinga cave is a large pillared court known as the Ankle Matt where a Virāśaiva guru used to live with a number

Ankale Matt.

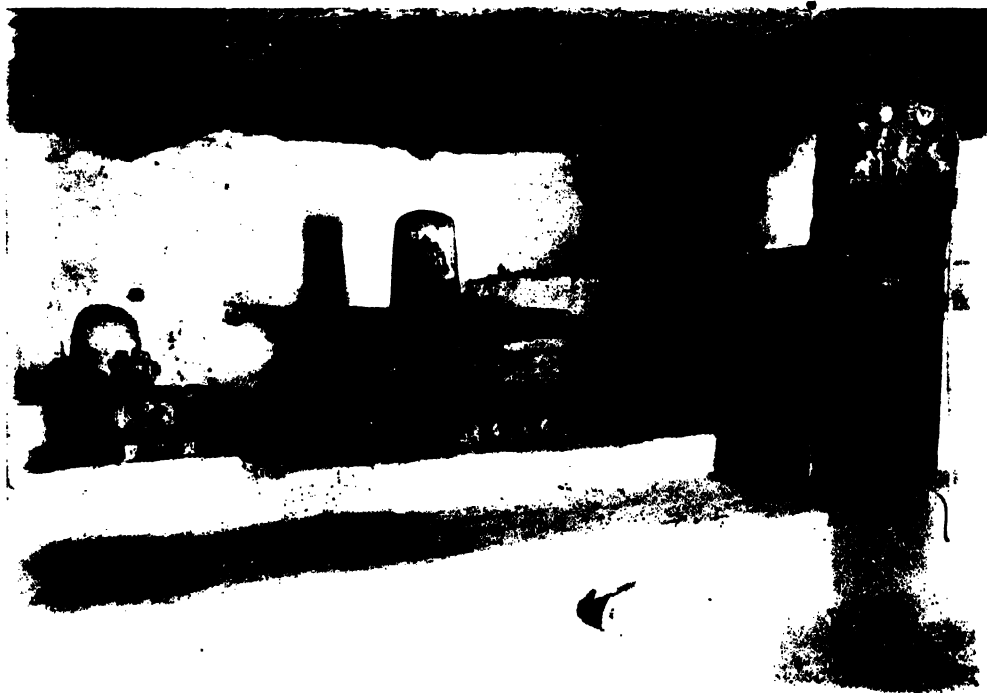
of his followers forty years ago. Among the rocks behind the temples are more than half a dozen caves of different sizes which have been adapted for human dwelling by brick and stone structures, and stone-cut flights of steps and drains. Bed-rooms, kitchens, store-rooms and granaries can be distinguished among these showing the prosperity of the Ankle Matt in the 19th century.

The most interesting of the caves are in the subterranean series to which a flight of steps leads down from the Ankle Matt. The series is

Paradesappa's Cave.

formed by about seven caves of different sizes hidden in the body of the hill. It is said that about two or three centuries ago a Virāśaiva hermit by name Paradêśappa dwelt in these caves and got them improved by stone and masonry work. From cave No. 1. which is almost a passage we descend by a fine flight of steps supported by two rude granite elephants into a large hall which has been converted into a shrine for a large natural linga which is placed on a masonry pedestal. (Plate V. 2). It is possible that the linga shrine is very much older than Paradêśappa's time and that the masonry work was built in his time. The early part of the 18th century appears to be a suitable date for the latter. In a part of the linga shrine and in four other caves there are masonry structures two of which are raised daises and three others large troughs for storing water. The masonry work in cave No. 5 is specially interesting because in addition to the usual bulls, parrots, floral and foliage designs, it has several some-what damaged masonry images one of which is that of Siva. The sixth cave which is the lowest and has no outlet is provided with a number of niches, while on the walls are low relief figures of pottery jugs, definitely post-Mohammedan in shape. Cave No. 7 has a stone pavilion with a granite dome from which hangs down a rudely fashioned flower pendant. A passage by the side of the pavilion leads back to the stair-way supported by elephants. These subterranean caves and the series above must have been existing for many thousands of years. But no trace of inscriptions or other antiquities was found in them barring those mentioned above. Few visitors to Chitaldrug miss the chance of visiting these caves and being thrilled by the things they find in the subterranean darkness.

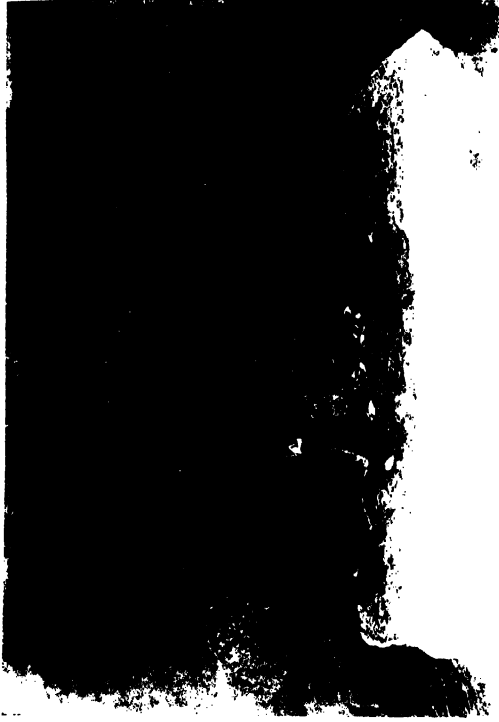
¹ 1. Ep. Carn. XI Chitaldrug, 33.



1. PANCHALINGESVARA CAVE TEMPLE (p. 7.)



2. SHRINE IN PARADESAPPA'S CAVE, (p. 8)



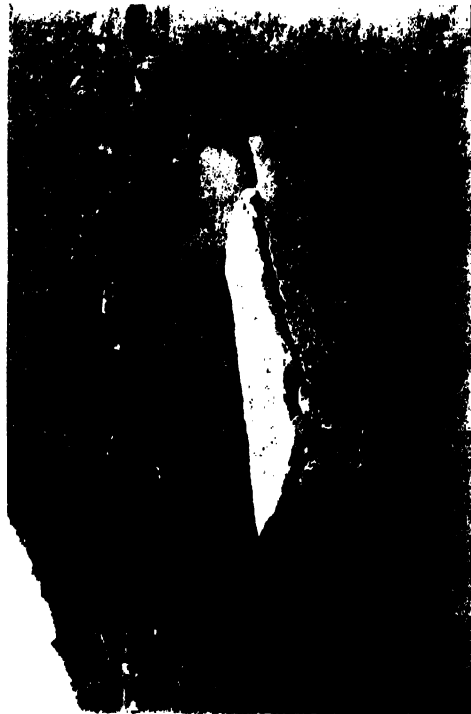
2. NEOLITH WORSHIPPED UNDER A TREE. (p. 9.)



4. NERALGONDI—FROM CHOLAGUDDA. (p. 9.)



1. RECENT DAM NEAR THE SITE OF MAVURASARMAN'S
ANCIENT DAM. (p. 7.)



3. A MODERN CIST, (p. 9.)

Moving northward from the Hulêgondi gorge by the side of the Chitradurga hill we pass by a large boulder perched on a rock known as **The three Gondis.** Ettubidda-baṇḍe,¹ and enter first a semicircular bay known as Basavanagondi at the northern end of which is Chatribāṇḍe,² a flat boulder in the shade of which goats and goat-herds rest. Further on, there is a narrow gulf-like area between two spurs of the hill called Bâralagondi.³ The largest of the gondis known as Nêraḷagondi is in the north-eastern part of the Chandravalli valley. (Plate VI. 4). The hills here form a wide bay with a chord nearly two furlongs in length. A remarkable feature of the bay is that among the rocks near its head in a small cave is a perennial spring of fresh water, known as Nêraḷadoṇe which must have supplied drinking water to the denizens of the neighbourhood during the bygone ages as it does today. Attempts were made in the past to store the over-flow of water in tanks as is seen from the breached bunds standing near the spring. Just above Nêraḷadoṇe is a very large rock called Heb-Hule-kallu or the great tiger-rock, perhaps because of its peculiar outline and the stripes formed upon it by rain water. It is possible to climb on the face of the rock in one place and reach the top of the hill. The upper reaches of the hill-slopes rising from Nêraḷagondi form the large chasm which defends the citadel of Lâlbatêri. Near the western extremity of Nêraḷagondi there is a large granite boulder lying on the ground known as Chinnada-baṇḍe or golden rock under which a great quantity of gold is said to be concealed. To the north of golden rock between it and the road is a grove in the midst of which stands a temple of Śakti built in the days of the Nâyaks. The deity is known as Baragereyamma or the lady of the waterless lake and she is said to be connected with a lake further to the north-east the bottom of which is too porous to hold water for more than a few days.

The goddess is very popular and is worshipped with bloody sacrifices. Opposite to her shrine there lies on the ground a soap-stone relief image of Kolada Ningamma, perhaps a Nâyak queen, with a short Kannaḍa inscription.⁴ Under a tree by the side of the temple on a raised platform was an interesting group of popular deities which had been worshipped with flowers, turmeric and vermilion. On each side was an inverted half of a broken four-footed mealing stone while in the centre was a fine neolithic celt doing duty as a chief goddess of the group. (Plate VI. 2.)

About two furlongs further north, was located a comparatively modern burial ground in which some oblong cists of thinnish granite slabs were conspicuous (Plate VI. 3). The villagers explained that they were recent ones and that among certain sections of the

(1) Boulder from which a bullock dropped down.
(2) Umbrella boulder.

(3) Meaning uncertain.

(4) Mys. Arohl. Rep: 1929 p. 61.

Kurabas or shepherds there was still the custom of burrying their dead in such cists. The structures were not disturbed since local feeling did not permit it, but they were noted as very rare instances of the survival of cist burial down to almost modern times.

The hill slopes neighbouring on the gondis are formed generally of boulders, most of which appear to have rolled down in large numbers from the rocky tops of the hill. Among these boulders numerous winding caves and grottoes have been formed some of which are several hundreds of feet long running a considerable distance into the side of the hill. On entering some of these caves, it was found that they were strewn about with bones mostly of cattle dragged in and eaten by generations of leopards.¹ In some of the larger caves of Bâralagondi, pot-sherds and brick-bats lie about on the ground probably brought down by rain water from the slopes above. The interesting objects noticed in some of these caves, however, were heaps of ashes with fragments of pottery crucibles, bellows-protectors, iron-ore and iron slag pieces, strewn about in large numbers, proving they were the furnaces, foundries and work-shops of pre-historic or at least ancient Vulcans. Neolithic celts and pounders were also collected in the caves situated higher up. Above Bâralagondi at a height of about 100 ft. from the ground is a large earthen terrace on which were noticed numerous brick foundations. By the side of the path-way leading to the terrace were seen some rock-cut mortars evidently used in the past for pounding corn. On a rock to the north of the terrace and in a cave to the south-east on a higher level wide grooves were noticed so shaped and polished that they could have been formed only by rubbing against them hard objects like stone weapons. The slopes and caves evidently were important both for the history and the pre-history of Chandravalli.

The chief land-mark in the centre of the Chandravalli valley is a low rocky hill of about 60 feet in height which must have played a familiar part when Chandravalli was an inhabited town. A careful search was made among its rocks. But instead of an inscription the half-buried and bush-covered engraving of a colossal tiger (length 13 feet) was discovered. (Plate IV. 2). Its legs were peculiarly bent and striped, its body illuminated by a lattice-like chequered pattern and even its whiskers were visible standing out in front of the face. Part of the head was worn by dripping rain water and the engraving had a very ancient look. Its existence was unknown even to the guides while its exact significance was past understanding. On a terrace above the rocks were rows of large partly dressed stones which appeared to form the lower parts of some walls of a temple or other building which possibly faced eastward.² Near the central rocks and just visible in the ground in half a dozen places appeared

(1) Leopards were actually living there when the explorers visited them, but they fled.

(2) See note on Excavation 17 and illustrations.

flat and roughly dressed stones apparently the tops of slabs buried in the ground. Their significance was understood later in the course of the excavations. To the north of the tiger-boulder at a distance of about 100 yards a tiny hill has been formed by half a dozen other boulders on one of which was a Kannaḍa inscription already published.¹ It was seen that on the same boulder and to its right between the Sun and Moon was an inscribed human figure (height 2 ft.) holding what looked like a chāmara or fly-whisk in each hand. About a hundred yards to the east of this record stands a little stone temple rudely built in modern times dedicated to Hanumân and known as Chandravalli Āñjaneya temple. The images and Nāga-stones in it were of little interest. But the people around and the workmen at the excavation believed that much wealth was stored in the neighbourhood of the temple. The workmen adopted him as the presiding deity at the excavation and would not commence the operations until he was duly propitiated. A characteristic feature of the cultivated ground lying between Āñjaneyâ's temple and Ankle Matt was the prolific occurrence of pot-sherds and of iron slag. A considerable number of the pot-sherds which were red or brown in colour showed geometrical designs in white or red connecting them with the pre-historic pottery of South India.

The ground in the valley slopes from the sides of the hills down to an old water course which became choked up by disuse. The latter runs from Hulêgondi towards the west of the central rocks and on to a modern bridge on the Holalkere road through which the water is conveyed to Baragere on the way to Chitaldrug town. A breached bund lying to the south-west of the rocks is all that remains of a small tank which was being fed by the old water course. The latter appears to have been for a long time the natural outlet for all the overflow of water of both the Chandravalli valley and the cup-shaped valley to its south. It ceased to function when the new water course developed.

As mentioned elsewhere the people of Chitaldrug prayed to the Government of Mysore in the middle of the last century for a better supply of water to their town and its tanks. The engineers, noticing the large rainfall of the two valleys that was going to waste, cut a drain of about half a mile in length to lead the water from the Hulêgondi gorge to the Sihinîr Hoṇḍa or the fresh water tank near the Basavana-bâgilu fort-gate; and the flood did the rest. What was originally only a drain developed into a deep and wide cutting resembling a small river. The flood water cut down the layer of loose earth and the gravel bed below it and reached in many places the rocky bed of granite and gneiss. The ditch thus formed was found to measure near the central rocks about 40 ft. in width and nearly 20ft. in depth. As a low flood resulting from an ordinary rainfall does not reach up beyond the gravel layer, it was observed that the

(¹) Ep. Car. XI Chitaldrug, 83.

bottom of the water-course was sometimes wider than the top. The latter projects forward in many places, ready to collapse into the ditch when sufficiently soaked and weakened by rain water. This process of the inhabited top layer land-sliding in and getting sifted by the rain water, leaves the ground strewn with the heavier elements of wreckage which can be picked up after every rain. In the course of the survey, huge bricks, dressed stones, broken mortars, coins of lead and silver, ornaments of copper and gold, bowls, cups and fragments of pots of various kinds, and even several neoliths were collected, most of these occurring between two water falls, one behind the Hanumân temple and the other about a furlong to the south-east of the central rocks. A view of the side walls of the water course clearly showed the distinction between the hard bed of red gravel dating from the geological periods and the light darkish ashy earth deposited above it to a depth of about eight or ten feet. On closer examination it was observed that parts of walls showed here and there huge bricks, stone-covered pits, dressed stone slabs, foundations of rough stones, pot-sherds and even variously shaped pots bearing unmistakable witness to the existence of an ancient town in the valley. The huge size of the bricks and the strange shapes of the pottery suggested a remote antiquity, while the lead coins picked up here and there pointed more definitely to the Sâtavâhana epoch.

The new water course was not the only one of its kind. It had developed tributaries, narrower but nearly as deep, reaching to the foot of the hills in each one of the gondis, while additional tributaries were observed to have eaten into the ground for varying lengths. The tributary water-courses exhibited nearly the same characteristics as the parent showing that each one of them coursed through an important part of the ancient town. To the excavator these water courses served as invaluable trenches, revealing the secrets hidden under the surface in each *gondi*, though the havoc they are working in their merciless act of denudation threatens in the course of a century or two to wipe out all traces of the ancient town.

It is a well known fact that a close and scientific study of the data thus collected in the course of a careful survey of the area chosen for excavation is the first important step to be taken before the spade is used. In the present case this process produced excellent results which served as clues for further work.

Results of the Survey. Among the data obtained a few deserve to be mentioned here.¹ (1) A coin of Krishnarâja III of Mysore from the site near which excavation No. 21 was sunk later. (2) A copper coin of Krishnarâya of Vijayanagar was picked up in Nêralagondi. (3) The existence of temples and inscriptions belonging to the Châlûkya and Hoysala times suggested that the place was inhabited from the 11th to the 14th century. (4) Lead

(1) For detailed notes on the finds see the descriptions in the statement of finds.

coins belonging to the Śātavāhana period were picked up near the tiger rock and in the new water course after a heavy rain. Another rain similarly disclosed Roman silver coins and ornaments of gold, silver and copper. Walls constructed of huge ancient bricks were faintly visible here and there in cuttings, while painted and polished pottery was quite common. These data and the rock inscription of Mayūrasarman Kadamba showed the existence in the locality of a prosperous town in the Śātavāhana and early Kadamba periods reaching back to the last days of painted pottery. (5) The earlier forms of painted pottery and the evidences of iron smelting in the caves hinted at a possible pre-historic iron age. (6) The neoliths collected in the water courses and in the caves of Nêraḷagondi and Bâraḷagondi pointed to the existence of man during the neolithic times in the Chandravalli valley. It was thus seen that the story of Chandravalli as might possibly be recovered in the excavations would pertain not merely to a particular century but a vast vista of time extending over the last three millenniums or even more. The survey thus resulted in preparing the excavator for a very complex but highly interesting enquiry in which the spade would have to play the part of a surgeon's knife.

SECTION II.—TRIAL EXCAVATIONS.

The next stage of work was the sinking of trial pits and trenches in the various parts of the valley in order to find out more information about the contents of the inhabited layers underground.

Purpose.

The extent of the old town had to be determined. Its divisions like the quarters of the rich and the poor, the sacred precincts and the necropolis had to be found out, the various layers and floors demarcated and the archæological value of each layer fixed. A close study of the ground showed that in the western and northern part of the valley beyond the central rocks and Āñjanêya's temple, the rains had washed away the ashy earth with all its antiquities and left the hard red gravel visible on the surface. But in the area lying between Āñjanêya's temple and the central rocks on the one side and the Ankle Matt and the Chitradurga hill on the other including the gondis, a deposit of ashy made up earth remained and this had to be tested. As the area was large and covered almost uniformly with grass and no large earthen mound rose up from the surface like the ones which usually cover ancient stupas and other buildings, the sinking of trial pits and trenches was considered the most suitable method to be adopted before any definite area could be selected for settled excavation.

The position of the eight pits sunk by Mr. R. Narasimhachar was found to cover only a small part of the area and even for these detailed

Plan and order of pits. notes had not been made. Thus the new series of pits had to cover almost the whole ground from Nêralagondi to Ankle

Matt. It was planned to carry the pits from Nêralagondi by way of Āñjanêya's temple around the central rocks and move forward to Ankle Matt. Then the line was to turn northward to Basavanagondi and Bâralagondi, returning from the latter to the former by the side of the new water-course. On the whole a figure roughly resembling the numeral six would thus be formed and nearly all the promising areas would be tested. It was also planned to dig two trenches: one on the eastern slope of the central rocks and a second, bisecting the bay of Basavanagondi. Two more might be tried if funds permitted—one in the cultivated tract to the south of central rocks called Bûdipaṭṭi and the other diagonally across the high ridge-like northern part of Basavanagondi.¹

When the excavation was first decided on, grave doubts were entertained whether sufficient labour would be available for the hard work of

The workmen.

digging in a semi-jungle in midsummer, the rigours of which were aggravated by a draught. Chitaldrug town which was the nearest inhabited place did not have a sufficient supply of labour, while even

(¹) Though the alignment of the pits was roughly decided on before-hand it was found necessary to sink additional pits in a number of places nor was the work carried out chronologically in the numerical order of the pits. The numbering was re-arranged before the finds were catalogued.

the few men available were found to be oppressed with a fear that something terrible would happen to them, if they interfered with the antiquities in the valley. A few men, however, were found bold enough to take up the work and it was soon discovered that their objective was a share of the treasure trove that was expected to be unearthed. It would be dangerous to allow such persons to take any part in the excavations. The supply, however, came from an unexpected quarter. A large number of villagers hailing from the villages of Karalahatti and Tamatakallu five miles away and belonging to the Uppâr (Saltmakers), Lingâyet and Bêgâr (depressed class) communities flocked to the field praying for work as their villages were suffering from famine caused by a severe draught extending over three or four years. They were honest, industrious and obedient, and with some effort could be trained for doing most of the digging, sifting and searching while the more delicate portion of the work would have to be done by the excavators. As for the educated people on the field, considerable difficulty was felt as the chief of the whole party was the only person in the camp who had any experience of excavation. But, as time went on, such members of the archaeological department as could come to the field and some of the graduate students of the Mysore University who joined the camp, picked up enough of the work to give some assistance in the mechanical part of digging and recording. The whole party, however, including the workmen, was cheerful and hopeful and turned out work much more heartily than could be expected from people working in hot summer.

From the outset great care was taken to collect the finds undamaged and record all possible details. A plan of the pit would be marked on the ground and the earth dug up, sifted and removed in levels of about five or six inches each. As the sifting was done where the dug up earth lay, the position in which a particular article occurred could be noted in a plan and also a section drawing of the pit. If any important or large object occurred, a photograph was taken, showing it in the original position. If any wall or foundation occurred it was left in its place with a part of the floor visible by its side and the digging was carried on in the remaining part of the pit. In one or two of the deeper pits when the bottom became too narrow, extensions were made by evidencing the mouth and digging out the earth leaving a part of each floor as a step. In most cases excavation was stopped after the hard gravel-bed below was reached and further digging ceased to yield any pot-sherds or other evidence of human handiwork.

RESULTS OF THE TRIAL EXCAVATIONS.

Two pits were sunk in Nêralagondi of which one (Ex. 1.) was begun close to a soap-stone *Vîragal* standing on a peninsula jetting between the Nêralagondi water-course and one of its tributaries. No finds were obtained in it but in the other (Ex. 2) a small lead

Neralagondi.

coin of the middle Śātavāhana period was found on a level with the round foundation of a hut behind which was an ash-pit containing broken pottery and cattle-bones. The gondi with its fine water-supply was well inhabited in the middle Śātavāhana period, probably by the poor depressed classes who could not live in the heart of the town.

Nearly a dozen pits were sunk near the central rocks and in the two plots acquired by the archæological department near the Hanumân temple.

The Necropolis.

The pits to the west of the rocks yielded almost nothing; pot-herd-less hard beds were reached rather early, and deeper pits were not tried here as their cost would be high. The other pits were mostly excavated where small, almost unrecognisable mounds or the angular tops of buried slabs hinted at the existence of burials. In most cases stone structures were discovered and ancient pottery obtained. The slabs usually formed either whole or much disturbed cists of moderate or small sizes without the heavy top-slabs and ring-stones seen in cromlechs or the huge table stones of the dolmens. Varied pottery was obtained from them, the most interesting collection coming from one of the cists (Ex. 16). The vessels were either polished black or plain buff-ware, painted pottery being entirely absent but the shapes were unique. Small three-footed vases, cups with tight fitting saucer-like lids, gourd-shaped bowls with pagoda-topped, black lids, unguent and vermillion phials and six elephantine feet and the broken body of a large urn probably containing the ashes of the dead.¹ In other tombs were collected flat bottomed open mouthed cone-shaped plain bowls and other pottery. Close by several of them coins were obtained, some of lead belonging mostly to the middle or early Śātavāhana period and even one of silver coming from the Roman Empire. It looked as if the coins were left around the tombs deliberately, perhaps as passage money for the dead soul's journey to the other world. It was noted, however, that no coin was found inside a cist, though the coins were found close by often on a level with the bottom stone. Most of the urns contained ashes in which the teeth and slit bones of cattle occurred more often than any things that could be suspected to be human bones. In one small tomb however (Ex. 5) a weather worn and crushed human skeleton was found lying in a flexed position on its back. The skeleton was however, in too crushed a condition to allow a definite decision about either its position or its racial features. One little cist (Ex. 6) was only six inches in height and looked like a memorial for either a child or for a little pet. The strange fact was noticed that the tiger on the boulder was in the midst of the cist area, though its significance and date could not be determined. Near one of the burials. At a lower level ran a long stone drain originating from a structure of large bricks resembling a cistern and having a brick-pipe leading into it. Near another tomb (Ex. 16) on a definitely lower level were found a polished black ware saucer, an erect vase with gourd-shaped cup inverted over its mouth like a lid and a neolith.

(¹) Similar to illustration in Bruce Foote's *Indian Pre. His-Antiq.* Pl. 64.

Near by, about a foot lower down was a large polished blackware pot full of ashes. It had been placed in an erect position in a pit dug out in the gravel bed below. Its mouth had a large gourd-shaped vase tightly fitted into it.

Even in the course of the survey, information had been given by the guides that in Bûdipaṭṭi, the plough-share often turned-up old coins.

Budipatti.

The land was purchased by the Archæological Department and in lieu of a trench which would cost much, two test pits were sunk (Ex. 15 and 19). The results obtained were of extraordinary interest and value. More than five floors could be distinguished in the cuttings and the pits reached to a depth of nearly fourteen feet before the occurrence of hard red gravel stopped further digging. Coins, pottery, beads and other antiquities were obtained in encouraging numbers and were noted down according to the layers of their occurrence. It was seen that about four feet of earth had covered the debris of ruined walls and other antiquities which were found in layers placed at different angles. The coins shed valuable light on the age of the walls and foundations. First occurred greenish potin coins of Yagnaśrî Śātakarṇi and the late Śātavāhana period; then was a shallow layer containing the coins of kings Mûlananda and Chuṭu-Kudānanda and a little below them of the emperor Gôtamîputra Vilivāyākura. The next layer which was deep and full of large and small pot-sherds yielded a number of coins of Maharāṭhi Sadakapa kâlalaya while from the layer below it were collected two coins one of the same Maharāṭhi and the other a Roman silver piece of the age of Augustus Caesar. It was extraordinary that another layer occurred below them, wherein were found bones, ashes, large iron slag pieces and gourd-shaped polished red-ware pottery cups with geometrical ornamentation in white. Thus the history and chronology of the ancient town stood revealed in these pits and it became known that Bûdipaṭṭi and the neighbouring Keḷaganapaṭṭi and the Ankle Matt lands had in their womb the ruins of a long-lived Śātavāhana town.

In a recently dug well by the side of the path-way at the foot of the Ankle Matt hill, an examination of the side wall showed the occurrence

Pits near Ankle Matt.

of pottery at a depth of nearly ten feet from the ground. It was thus difficult to do any extensive excavation in the area. Only three pits were therefore sunk. One of them confirmed the existence of brick-works in a place where a dam had been cut (Ex. 24); a second proved that an innocent-looking neighbouring mound contained the stones that formed a temple with a fine doorway of ornamented soap-stone. (Ex. 22). The floral designs of the jambs and the lintel's rounded projection, Gajalakshmi and row of swans with wide-spread wings appear to go back to the Hoysala or even to the Nolamba Pallava days. The shrine was probably of a linga or of Vîrabhadra, both of which are now kept in a rude shrine, built in modern times of large bricks mined from the Śātavāhana buildings

Exn.

buried under-ground. From the third pit, just in front of the Pañchalingêśvara cave was recovered a broken Nandi of soap-stone which might have been formerly connected with the Pañchalingêśvara temple.

On the hill slopes of Bâralagondi the main point for investigation was whether neolithic man had actually lived there. Nearly half a dozen pits were sunk both in the caves and outside and definite proof was obtained that the place was originally a neolithic station. (Ex. 31-34). In later times, however, brick buildings arose there as is evidenced by the ruins of foundations and flooring of large bricks, possibly dating from the late Śâtavâhana period. In a cave (Ex. 32) where a pitted rock showed evidence of neolithic man, a large quantity of iron slag, ashes and charcoal was recovered, suggesting the inference that either the cave had been inhabited at two different periods or that the Chandravalli area was one of those in the Dekhan in which neolithic man passed from the stone age to the metal age. The evidence of the Bâralagondi caves is highly suggestive of this conclusion.

It has been already seen in the course of the survey that Bâralagondi had many evidences of ancient brick buildings. Of the half a dozen pits sunk in this area, every one revealed the foundation or walls of some house. One pit was extended so as to recover a good part of the plan of a house while in two others, rooms were unearthed. In most of these, coins of Mahârâṭhi Śaḍakaṇa Kālâlâya were collected confirming the evidence of the Bûdipaṭṭi pits that the greatest prosperity of the town was in the middle Śâtavâhana period i.e., in safer language in the early part of the Christian era. Several foundations and a stone mound appearing on the ground caused a problem, which led to the sinking of a trench (Ex. 36). A highly interesting piece of information was now gathered, that above the three layers of Śâtavâhana foundations standing one upon another was, very near the surface, a layer containing stone foundations, by the side of which Vîrarâyi baṇās were picked up. Lest there should be any doubt about the chronology of these finds, it may be stated that a pot-stone sculpture of Śaḷa killing the tiger was also found on the same level close by. Further digging below the Śâtavâhana layer led to the recovery of glazed brown-ware pottery and below it in the bottom layer of polished black-ware pottery. It was thus clear that there were at least six different layers, two pre-Śâtavâhana, three Śâtavâhana and one Hoysala. Since Bûdipaṭṭi would be more expensive to excavate owing to the great depth at which the foundations were met with and since also the Hoysala layer was an additional feature of Basavanagondi, it was decided to conduct the third stage of the operations, namely excavation and detailed study of a selected spot in the centre of Basavanagondi. It was fully realized that considerable complication and difficulty would arise, since six different layers had to be differentiated and their finds separately collected in a depth of not more than eight or ten feet. But cheapness was a primary consideration and the plot was selected between the trench and the Basavanagondi water-course.

SECTION III.—NOTES ON THE INDIVIDUAL EXCAVATIONS.

As stated previously since the area of the ancient site was very large and the ground was almost a plain sloping down from the hill without any high mounds indicative of large buildings, a large number of trial pits and trenches were dug up, the total number coming to forty. A brief note about each one of these is given below with a mention of a few important finds. Some of these excavations are of considerable importance while others are only of passing interest. A detailed statement of the objects found in each pit, the levels at which they occurred, the layers in which they were gathered and the classes to which they have been analysed is given with a description of each article in a long statement which follows these notes. To facilitate ready reference and avoid confusion the objects have been numbered consecutively commencing with those collected without excavation, on the ground, in the water courses and elsewhere in the course of the survey and later on. In these notes some of the objects are referred to by their numbers while if a capital letter follows the number it means that an illustration of the object is to be found above that number in the plate or plates referred to by the letter according to the class of that object. In order the letters are : C=coins, P=pottery, O=ornaments, I=implements, H=other handiwork including art work and N=natural objects. Sh followed by a number would refer to the plates giving drawings of the typical ceramic specimens noted for their shapes. Illustrations other than those of the smaller finds are referred to by their plate numbers.

In a peninsula-shaped bit of land bounded by two branches of the Nêralagondi water-course on the east and the west and having on the south an ineffective hedge put up by the forest department for marking the boundary of the Nêralagondi forest plantation, stands a *Vîragal* of greenish stone (5' x 2') with three panels and no inscription. In the bottom panel, in the midst of two armies fighting with bows, arrows and other weapons is a horseman whom an enemy cavalier has speared in the back while another cavalier is cutting off his head with a sabre. In the middle panel the hero and two companions are rising to heaven in a *Vimâna* attended by celestial *châmaras*-bearers. In the top panel the hero worships a linga in Kailâsa and around him are Nandi and other devotees. Above is a turret with the sun to right and moon to left. The whole piece looks like a work of the 14th century. Two or three slabs lie near by.

In order to determine whether there was any foundation close by, an 'L' shaped pit was sunk to the south and west of the *Vîragal* (21' x 6'). By the time the depth of two feet was reached the forest ranger in charge of the plantation stopped further work

stating that he could not permit any digging. Even when he was shown the Government order permitting excavation both outside and inside the plantation, he was obdurate and consequently the pit was filled in and the work stopped. So far as had been dug out, the ground yielded tiny pot-sherds such as were brought down by rain water. Nothing else was found.

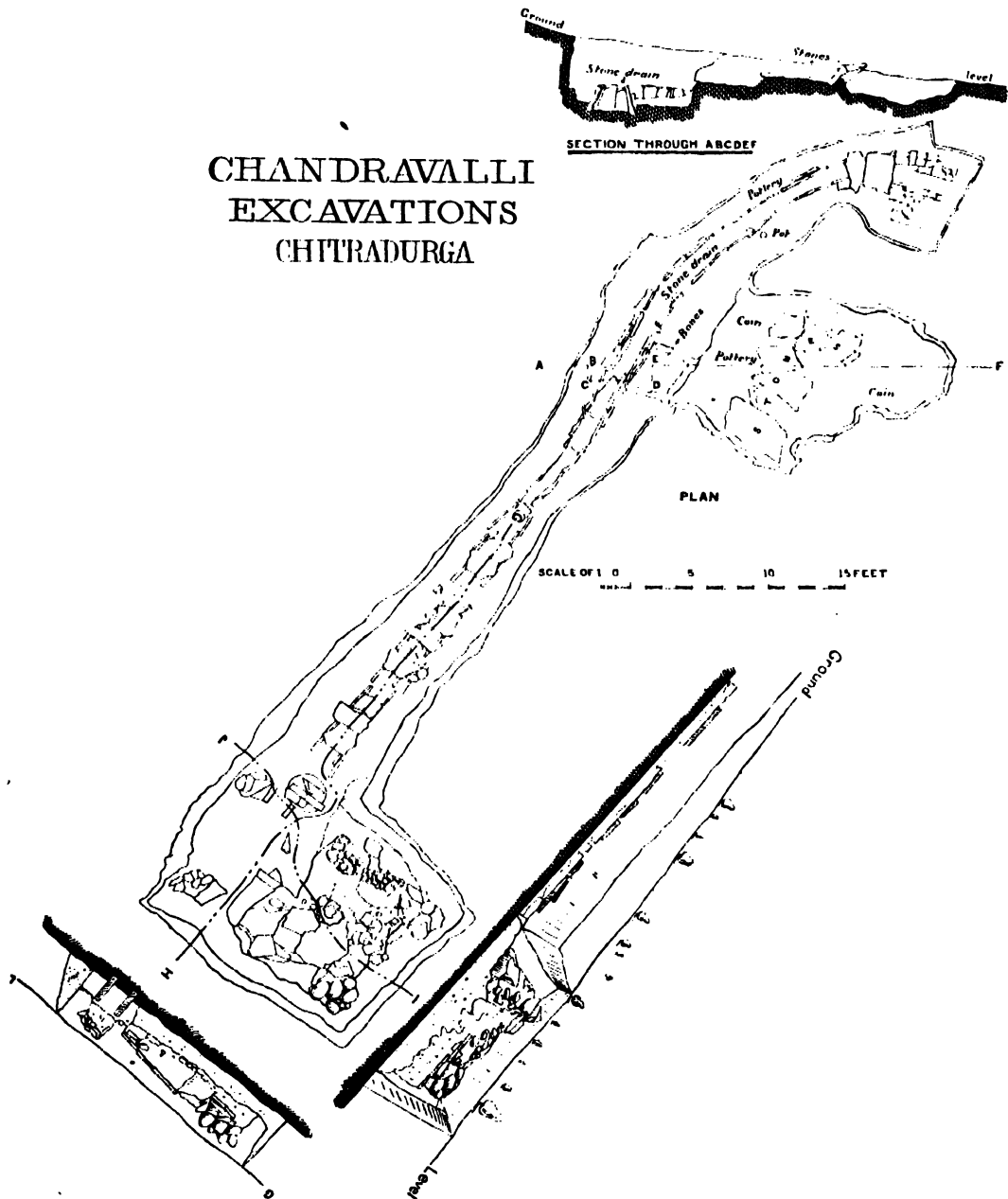
Near the head of the chief tributary of the Nêralgoni water-course, which is in some places nearly fifteen feet deep and twenty-five feet wide, bones and pot-sherds were observed to be sticking out of the ashy earth forming the southern side wall at two different depths. In order to get more definite data a pit (11 ft. x 6 ft.) was dug. After digging out about 3 ft. of earth which had only tiny pot-sherds brought down by the drift, we came upon a foundation formed of rough stones arranged in the form of a circle, a segment of which only was unearthed. (Plate IX. 1.) The complete circle would be about 15 ft. in diameter. As no large and heavy stone-slab was found inside the circle, it was decided that the find was not a cromlech but a regular hut foundation. On the same level and just outside the circle a small lead coin (No. 180)¹ was obtained and on digging out an ash pit about 3 ft. away a number of broken pots and large bones, perhaps of buffaloes, were found. The earth below was yet loose and at a depth of six ft. some round stones resembling neolithic pounders were obtained and further digging was stopped since lower down the water-course was covered with bushes in which snakes frequently appeared.

Near Āñjanêya's temple in the west wall of the new water-course a number of pits covered with ashes were identified going deep down into the gravel bed below, some of them appeared to be ash pits while others which were provided with stone-slabs and cross-slabs on top were evidently latrines of the old type. In two cases the pits were so large and deep that they could not but have been wells. One of the pits just behind Āñjanêya's temple was chosen and excavated, care being taken not to interfere with the gravel side walls. The pit (10' x 7') proved to be one full of ashes, pot-sherds, iron slag pieces and other debris. At a depth of 3 ft. from the ground was discovered standing on end, a huge finely burnt brick with some what irregular side faces (No. 192). On a level with it was collected at the other end of the pit a cylindrical buff-ware pottery vase with its lower extremity formed into a solid round stand. A number of beads were obtained at a lower level but no coins turned up. The side walls and original bottom of the pit were found to be hardened and burnt into blackness, suggesting that some kind of fire was kept burning in the pit before it was converted into an ash bin.

(¹) These numbers refer to the Catalogue of finds.

EXCAVATION NO 11

CHANDRAVALLI
EXCAVATIONS
CHITRADURGA



The camp tent had been pitched a little to the west of the pathway near Āñja-nēya's temple and close to one of the tent pegs was observed

Excavation 4. a very low mound (3' x 3') which was suspected to contain a burial. A diagonal trench (34' x 5') was dug, exposing a disturbed cist with slabs at each end at a depth of 3 ft. and an ash pit of 4 ft. depth between them. A coin (No. 200), a number of beads (Nos. 201-205) and some bones, mostly of cattle and a large number of open mouthed plane-bottomed cone-shaped vases were collected. The slabs were left in their places.

Near another tent peg, the top of a slab peeped out a quarter of an inch above the ground and on digging it was found to lead to a small cist

Excavation 5. (3' x 2') with the oblong stone at the bottom and an angular headed slab on each of three sides while the fourth was formed by two small slabs. On the bottom stone was found a partly crushed skeleton with head to west and hip to east with the limbs bent double over the body. It was difficult to decide whether the body had been laid on its left side or on its back. The latter appeared more probable. This was the only human skeleton met with in the excavations.

A few feet to the west of No. 5 was dug up a tiny dolmen with three rough stones below and a larger one on top. There could be no doubt

Excavation 6. that it represented a burial, but no bone or pot-sherds were found in it. It appeared to be a miniature tomb erected for either a child or some small pet.

About 20 ft. to the south of No. 5 a similar slab-top led to another small cist with only the bottom slab and the east and south ones standing.

Excavation 7. No skeleton or vase was found. But instead a sword-blade occurred on the side of the bottom slab (No. 230) while outside the cist a brass jingle was picked up instead of a coin (No. 233).

About 80 ft. further west is a large boulder with a smaller one by its side containing a Kannada inscription. (Ep. Carn. XI Chitaldrug, 83)

Excavation 8. Near the large boulder is said to have stood a huge tamarind tree now disappeared, and near it the workmen pointed to a place where a treasure trove was to be found. A pit sunk here missed the ash pit from which the tamarind tree must have sprung up and hit a hard gravel bed barren even of pot-sherds.

Another square pit sunk near by had similar results and was stopped at a depth

Excavation 9. of two feet.

In the middle of the tract lying between the tent and the central rocks, the top of a slab appearing 3" above the ground led to the excavation of a pit (15' x 10') containing two distinct cists.

Excavation 10.

The larger one made, as usual, of six slabs, had two of the latter standing upon their shorter sides. Beside it at a depth of only a foot from the ground was a small slab with the side walls of the cist made of large bricks. A good deal of pottery and a few beads (Nos. 247, 240-243), were collected in this pit.

The rising ground on the slopes of the central rocks appeared to be promising and deserved to be tested. (Plate VII). A pit sunk to the

Excavation 11.

north-east of the rocks disclosed within two feet from the ground, the slabs of a cist near which were some greenish potin coins, pottery vessels and large bones resembling the limb bones of a bison. (No. 257, ff.) Close by, about 3 ft. lower down a stone drain appeared, running east to west. (Plate VIII. 1). It was made of roughly shaped slabs, covering it above also, suggesting that it was an under-ground construction. Digging was continued, following the drain both ways. Proceeding westward several finely painted red-ware pottery vases (No. 300, ff.) were collected above the level of the drain, which ultimately led to a brick structure, constructed of large bricks (18" x 9" x 3") A brick pipe, five inches in diameter descended to the bottom slab of the structure, leading to the conclusion that it was some kind of cistern to which water was supplied through the pipe, the overflow being led out of the stone drain. (Plate VIII. 2). The latter was followed to a length of nearly 70 ft., large limb bones of cattle being found near it. At the eastern end of the trench occurred the vestiges of another cist the head stone of which stood curiously on the top of the slab covering the drain showing that the drain was there before the cist was constructed. Within 5 ft. of the cist slightly below the level of its fallen slabs lay a foundation about 10 ft x 9 ft. of naturally rounded stones. Above this foundation which was 2 ft. below the ground, some coins of the late Śātavāhana period were picked up, while the loose earth on either side of the foundation, when excavated to a depth of 4 ft. yielded lead coins of the earlier days of the same empire (Nos. 259, ff.). Thus it was gathered that the cistern, the drain and the layer on a level with them belonged to the early Śātavāhana times, while the burials and the stony foundation belonged to a slightly later date. The occurrence of painted pottery above the stone drain could lead only to the conclusion that painted red-ware ornamented in white continued to be used at least for funeral purposes down to the middle Śātavāhana epoch. In the cistern a few miniature pottery vases were collected, (No. 300 a.) a fact which might have led to the interpretation that the brick structure was after all an earlier cist, had it not been for the presence of the otherwise inexplicable brick-pipe.



1. EXCAVATION 11--THE DRAIN, (p. 22.)



2. EXCAVATION 11--THE CISTERN, (p. 22.)



3. EXCAVATION 26--GENERAL VIEW, (p. 29.)



4. EXCAVATION 26--NEARER VIEW, (p. 29.)



1. EXCAVATION 2.—PART OF THE CIRCULAR FOUNDATION, (p. 20.)



2. EXCAVATION 33.—NEOLITHS, (p. 31.)



3. EXCAVATION 16.—CIST BEFORE OPENING, (p. 25).



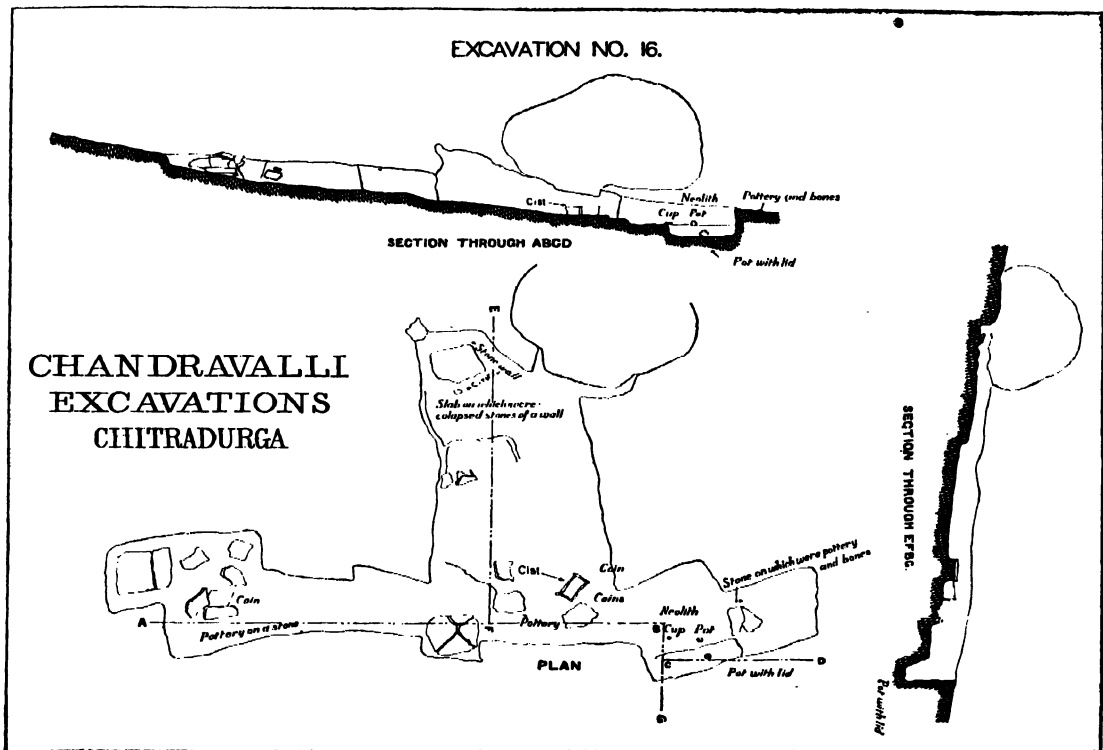
4. EXCAVATION 16.—CIST AFTER OPENING, (p. 25.)



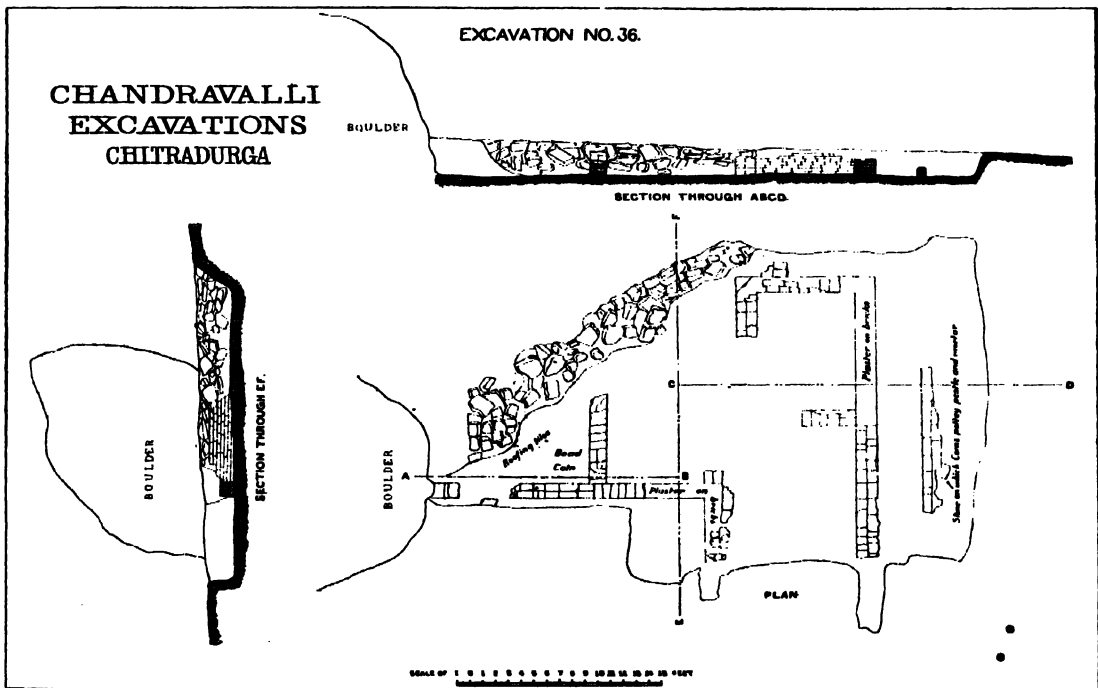
1. EXCAVATION 16.—CIST WITH VARIED POTTERY, (p. 26.)



2. EXCAVATION 16.—GENERAL VIEW—CISTS, NEOLITH AND BURIED POTS, (p. 26.)



(p. 25.)



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(p. 32.)

To the north of the central rocks, a few feet away, a pit (6 ft x 5 ft.) was dug from which only a quantity of painted and ordinary pot-sherds could be collected. Digging was stopped at a depth of 4½ ft.

Excavation 12.

The head of a heavy triangular slab led to some digging around it as a result of which the tops of some more slabs were laid bare. Further work was not continued here as another cist was all that could be expected.

Excavation 13.

To the west of the rocks between two ploughed tracts in a small uncultivated patch, a pit (5' x 5') was tried. Only small pot bits appeared in loose gravel down to a depth of 4 ft. It was thought that the spot lay in a position whereon all the earth washed down from the central rocks would be deposited and the pottery layer, if any, would occur only at a considerable depth, and further work was not continued.

Excavation 14.

The ground immediately to the west of the central rocks is divided into two long arable strips lying north to south, known as Bûdipaṭṭi and Kelagalapaṭṭi. As on the north side of the rocks, these two strips are covered on their surface with innumerable pot-sherds and iron-slag pieces, strange coins and beads being some times picked up here. Proposals were sent up to Government for the purchase of Bûdi-paṭṭi with the intention of carrying a trench through it; and to test the ground meanwhile, a pit was sunk in the uncultivated strip lying between the two paṭṭis and the south-east of the central rocks (Plate XII.) At the commencement, it was 5' x 5' at the top and the results were very discouraging to a depth of 4'. Then a layer of debris was struck and the pit extended to 11' x 8' (Plate XIII. 1). Further down several interesting layers were unearthed until at last the pit was 14' deep. To gather more information and to verify the results already obtained, the pit was further extended to 31' x 17', until at last it became the largest and deepest of the pits (Plate XIII. 2). For the area excavated, it yielded extraordinary results. Since the ground is sloping from east to west and there is a difference in the top level of more than 2', the depths are given here with reference to the ground level of the east wall.

Excavation 15.

As was done elsewhere, the method of removing the earth by 6" layers was adopted here also and the earth sifted with very great care.

The first four feet contained little more than small bits of pottery evidently brought down from the higher slopes by rain water which flows near the pit like a torrent immediately after a storm. Pottery commenced to appear immediately below, several

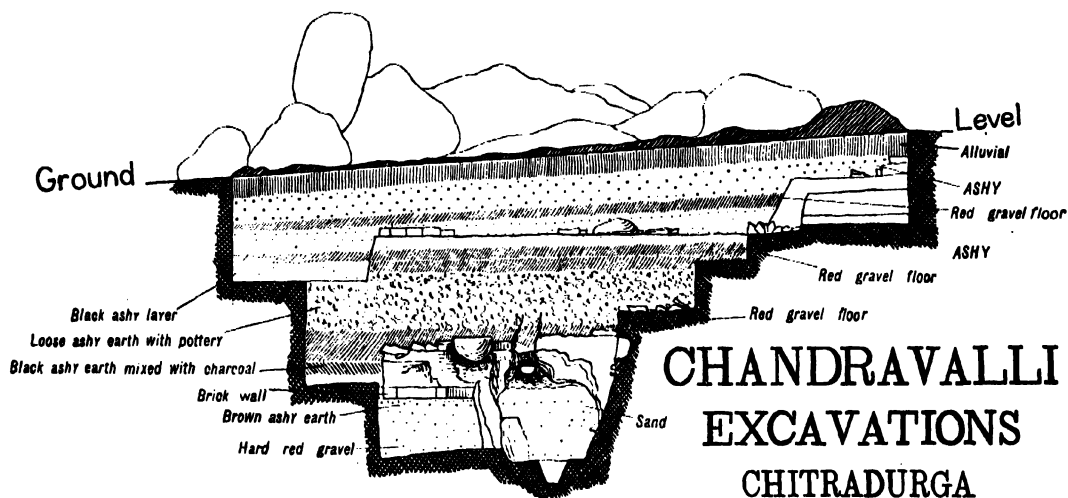
bowls and vases of unpolished ware being collected in the next 2' especially in the north-east corner. At a depth of 5', a definite floor made up of hardened red gravel was reached and corresponding to it on the north was a small foundation made of seven pieces of well burnt bricks (breadth 8.5", thickness 3", and length 16") which probably supported the base of a pillar. On the east pieces of stone slabs formed a similar foundation and there was definite evidence that the floor had been in some places hardened by concrete made of brick-bats, stones and gravel mixed together. Most of the coins found in this floor were covered by greenish crust and on cleaning proved to bear the elephant type and the Brahmi legends common to the coins attributed by Rapson to Yajna Śrī Śātakarṇi who revived the Śātavāhana power in the second century A.D. (No. 420). Either in the lower level of the floor or just below it occurred a lead coin of king Muḍananda (No. 419). The sequence is interesting as it suggests that the two latter rulers were earlier than Yajna Śrī.

About 1' below this level appeared another floor of very similar character showing its own broken plane of bricks, slabs and hardened gravel. It was on this floor on the west side of the pit that a lead coin of the Bow type bearing the legend 'Rajno Gôtami putasa Viḷivāya kurasa' occurred (No. 421). It was thus clear that this floor though a very shallow one belonged definitely to the middle Śātavāhana period during which the great emperor was ruling.

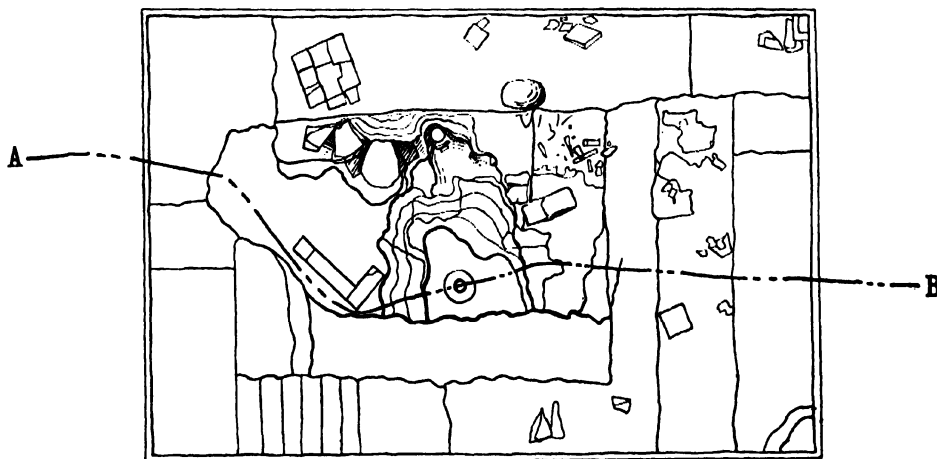
The thickest of the layers occurred below this floor. To a depth of 2' a large quantity of ashy earth was dug up, full of broken pot-sherds. Some of these latter evidently belonged to polished red ware but there was no evidence of painted designs. Coarse buff ware was plentiful and a large number of vases were found together on a large rough stone on a level corresponding with the floor near the north wall. In a line with the red gravel floor of this layer was a small fire place of bricks and by its side one of stone. Just behind them both, was a row of bricks (16" × 7½" × 3") perhaps the foundation of an earthen wall standing above them. On the other side of the wall was a large heap of ashes extending to several feet in length and right up to the upper floor containing burnt earth, charcoal pieces, blackened bricks and melted lead coins (No. 425). It looked more like part of a house burnt up and collapsed than like a fire-place. A number of beads and coins appeared in various parts of this layer and most of them bore the legend "Mahārāṭhisa Saḍakana Kaḷalaya" to whom Rapson has assigned the date to circa 180 B.C.¹ The floor of this layer with its reddish gravelly appearance was definitely differentiated from the dark pottery-bearing earth above it both by colour and by character. The occurrence of potsherds in the floor led to further digging and within a depth of 9" an L shaped wall made of large bricks (17" × 8½" × 3") showed itself towards the west. By its side was obtained

(1) Rapson: Andhra coins: p. lxxviii.

EXCAVATION NO-15.



SECTION THROUGH A B



SCALE OF FEET





1. EXCAVATION 15.—A STAGE, (p. 23.)



2. EXCAVATION 15.—THE BOTTOM, (p. 23.)

a clue for its date in the shape of some beads and a coin covered by a violet coloured crust. On cleaning, the name of Augustus Cæser was read upon it (No. 428). While on almost a level with it was obtained a lead coin of "Maharathi Sadakana Kājālāya".

For nearly a foot below the level of this wall extended a grayish-coloured loose gravelly bed which the workmen declared to be virgin soil. But a close examination of several basketfuls of this gravel showed that it did contain potsherds, and further digging was continued. About a foot below the L shaped wall large flat bones looking like those of buffaloes were met with along with glazed potsherds and vases. One of the latter which was damaged was brown outside and black inside and well polished, while another was a fine large cup of polished red ware ornamented with basket work design in white (No. 777). The grayish gravel floor extended for nearly a foot further down, at which level there was found a row of irregular stones looking like part of a hut foundation. A depth of 13 feet had been reached by now. Another 2" of earth was removed and examined and as no evidence occurred either in the shape of bones, potsherds or stone weapons, further digging was stopped.

The seven layers of this pit and the evidence contained in them came like a revelation and helped to solve a number of problems which confronted the excavator at the commencement of the excavation.

It has been already stated that to the east of the central rocks on a boulder was the engraving of a tiger (13 ft. x 3 ft.) with its body marked

Excavation 16.

by a peculiar lattice design (Plate IV. 2). Part of this body was underground and when a pit was dug to unearth it, two

small lead coins were obtained at a depth of 1½ feet from the ground (Nos. 786-787). On the slope of the hill higher up, another lead coin was picked up on the surface making it clear that the slope had a great deal concealed within it. At first, in addition to the pit near the tiger two others were dug at different places on the slope and then all the three were connected forming ultimately a roughly T shaped trench (Plate XI. 1.) Within the area of the trench half a dozen cists were found in different stages of disturbance and ruin. At the western end was a large slab split into two (6' x 5') with the side walls and top slab lying near by. A few open-mouthed pottery bowls of the usual kind were obtained near the slabs along with a valuable coin of lead of the bull type probably bearing the name of a hitherto unknown prince, Karna. If the reading of the legend be correct, the date of the burial would go back to about 200 B.C. since no Śātavāhana ruler of that name is known. About 25 ft. to its east were the ruins of three distinct cists near which coins of lead and potin evidently of the Śātavāhana period were collected. Close to the tiger, on a large slab existed two rows of rough stones, lying east and west, which probably belonged to another cist.

One of the cists which was intact was carefully opened stage by stage and photographs were taken both before and after opening (Plate IX. 3). Its upper half was practically filled with what appeared to be lime-stone, while on the lower slab stood two pots containing ashes and small pieces of split bones and teeth of cattle (Plate IX. 4). There was also a low-necked beaker and four other small pots (No. 914, ff.). No human bones were found in the cist. But the most interesting stone structure occurred at the eastern end of the trench where on a slab supported by two side-slabs were found a large number of highly interesting pottery vases (Plate X. 1.) Among them may be mentioned the ruins of an elephant-legged urn, polished black-ware cups and bowls with tight fitting saucer-shaped or pagoda-topped lids, miniature vessels, phials for unguents and small three-footed red-ware vases (No. 881 and 855). Most of these apparently were degenerate survivals, perhaps retained for funerary purposes and imitations of the larger vases and urns found in the pre-historic cormlechs of south India. The fact that Śātavāhana coins occurred close by went to show that Śātavāhana funerary pottery still retained the technique and forms peculiar to pre-historic burials. Further digging brought to light a polished black-ware saucer and a similar pot, the mouth of which was covered by a gourd shaped bowl and at a distance of a yard from it on the same level, a neolith revealed itself (Plate X 2). Below, was a hard gravel bed but even in it in-side a small pit, a black-ware polished urn was discovered upright, the mouth being tightly closed by a large round-bottomed bowl.

Thus it was seen that almost throughout the Śātavāhana period, when a town flourished close by, the central hill slope like the field to its north was used for burials. But, as no human bones were found and the urns invariably contained ashes, while the smaller pots had offerings, an important piece of information was obtained about funeral customs in the Śātavāhana times.

On a terrace above the central rocks stand a number of large roughly shaped stones which appear to have formed the lower parts of the three walls belonging to what was perhaps an one roomed structure. As the latter was open to the east, it was possibly a temple.

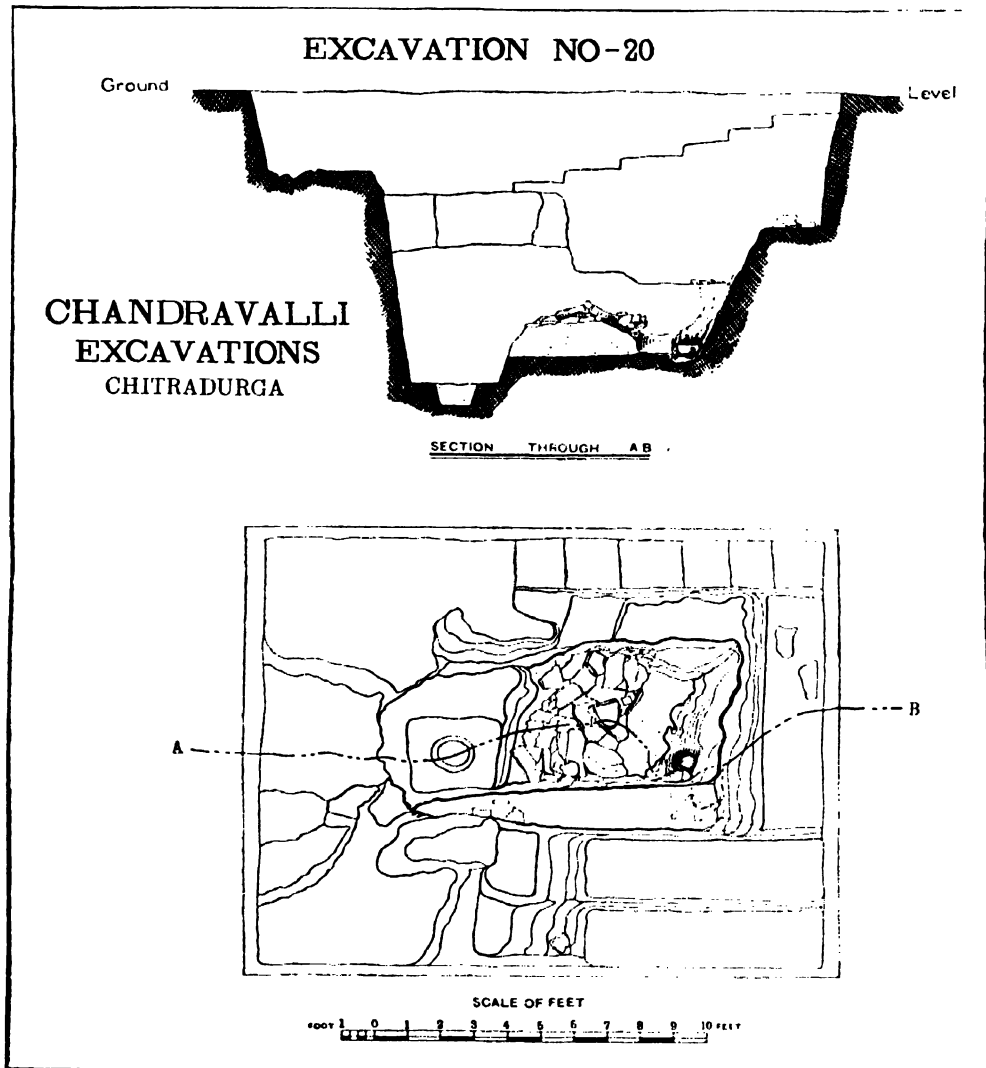
Excavation 17.

To the south-east of the slope of the central rock a pit (10' x 10') was tried. But it was given up at a depth of 1.5' as hardish earth was reached.

Excavation 18. A coin was found on the north side 1 foot below the ground. (No. 931).

A little southward, at a depth of 9 inches, hard red gravel was reached except at the north end where an ash pit yielded ivory bracelets, green glass beads, etc. (Nos. 932-933). The ash pit ended at a depth of 1½ feet.

Excavation 19.



(p. 21.)



1. EXCAVATION 23.—LOWER LEVELS, (p. 27.)



2. EXCAVATION 36.—A HOUSE, (p. 32.)

At the southern end of Bûdipaṭṭi, the ground rose suddenly by about 6 feet causing the suspicion that it contained some ruined building. But

Excavation 20.

as the mound was several yards square a pit of 5' x 5' was dug which was later on extended to 17' x 16' (Plate XIV).

The usual six-inch method was adopted. The earth was whitish and ashy and at first nothing useful was found until a large rough stone appeared four feet below the ground. What that stone stood for, it was difficult to guess. But 2.5 feet below it appeared a foundation of brick-bats, just above which and below also, greenish potin coins turned up (No. 987, 1002). Three feet below it again was a layer of pottery with brick-bats interposed here and there. About 1.5' further down was another group of irregular stones and brick bats and six inches below it a floor formed of crushed bricks. Above this floor level pot-sherds were plentiful, while below it brown gravel occurred with very few potsherds. But as pot-sherds were yet there, further digging was continued and a foot lower or nearly 10 feet below the ground was seen part of a large foundation of stone running into the earth north and south and having a width of 2.5 feet. Further down were pieces of crushed pots and a polished red-ware bowl with geometrical ornamentation in white (No. 1114). Digging was continued to a depth of 15 feet and was stopped since hard red gravel was reached and no pot-sherds occurred in the earth (Plate XV. 1).

This pit though less prolific in coins and finds than the one at the northern extremity of Bûdipaṭṭi (Ex. 15), served greatly to corroborate the latter's evidence, especially about the number of layers and their character.

Midway between Ankle Matt and the central rock to the south of some toddy palm trees, some rows of bricks were seen in the ground. Near

Excavation 21.

them a copper coin of the lion type issued by Krishnarāja III Mysore, was picked up (No. 1116). On digging, two

brick foundations (1.10") running north to south were disclosed. In the ground between them at a depth of one foot occurred a pavement of irregular slabs, perhaps part of a floating foundation. Below the pavement were found pottery bowls and cattle bones. A little to the north was an ash pit in which pot-sherds and burnt bones of cattle and other animals were found.

As the Kadamba Rock-inscription refers to a tank, careful search was made for all signs of bunds along the Hulegondi defile. Three

Excavation 22.

ruined dams were found, one of which is close to the new masonry dam, and has a breach 100 feet wide. To find

out how much of the bund was artificial, a trial pit was sunk on the right bank behind the rock overhanging the new dam. Here on the northern side was found a brick facing (40' x 6') made of half and quarter bricks paved together to prevent the earth from being removed by flood-water. The half bricks measured 8" x 8" x 2.5".

In the centre of the quadrangular terrace in front of Ankle Matt are to be noticed a few bricks and a stone which appear to have formed part of a brick-structure on which perhaps stood an image of Nandi. The inscription in the Pañchalinga cave suggested the Hoysala period. On a careful search the body of a soap-stone statue was revealed near the southern end of the quadrangle. A pit (6' × 6' × 3') was sunk around the figure which turned out to be Nandi with broken-head and hump (Plate XVI. 1). Two other pieces were discovered a little farther away and the three parts put together formed a fine recumbent bull.

In front of the Hulêgondi Bhairava temple at a lower level there was a mound on which were lying numerous stone beams, pillars and slabs belonging to some ruined temple. The tops of the jambs and the lintel beam of a soap-stone doorway were noticed and a pit was sunk to unearth them. After recovery they were found so heavy that they had to be arranged up-side down for being photographed (Plate XVII). The jambs of the doorway contained the leaf and floral ornamentation commonly seen in Hoysala architecture, while the heavy lintel stone had a row of fine swans with out-spread wings and with Gajalakshmi seated between two elephants above the row. When earth to a depth of 9" was removed, the irregularly fallen bricks probably of the tower of the temple were disclosed. The main outline of the temple was noticed when a depth of two feet was reached. On the north side excavation was continued to a depth of 4½ feet; but since no bricks or pottery could be seen in the lime-stone gravel, further digging was stopped and the doorway placed in a secure position.

In the right wall of the New Water-course just below its confluence with the Basavanagondi water-course, could be clearly seen three distinct layers of pot-sherds. In order to find out whether they belonged to distinct layers a cutting was made with a step representing the level of each layer. Several greenish potin coins (Nos. 1155-1156) were collected in the middle layers along with some beads and other articles while painted pot-sherds occurred in the lowest layers.

To the south of the Basavanagondi water-course lay a heap of stones 3 feet high and 15 feet in diameter. It appeared to be part of a collapsed building which being so near the surface might be very recent. As the smaller stones were removed and the larger ones below came to light three distinct rows could be distinguished running



1. EXCAVATION 23. A STONE BULL, (p. 28.)



2. EXCAVATION 35. CORNER OF A HOUSE,
(p. 32.)



3. EXCAVATION 30.—POT WITH LID, (p. 32.)



4. EXCAVATION 34.—GRINDING STONE FOR NEOLITH,
(p. 31.)



EXCAVATION 22. —ARTISTIC DOOR FRAME, (p. 28.)

Mysore Archæological Survey.]

north and south with an east-west row at either end. Bones of small animals, probably of birds, were collected in some quantity among the larger foundation stones. No clue about the date of the ruins was had until near one of the foundation stones at a depth of only 6 inches from the ground level a silver Vîrarâyi Hana was obtained. For the reasons discussed elsewhere,¹ Vîrarâyi Hanas have now been assigned to the later Hoysala times. Thus it was decided that the collapsed building was some unimportant structure of the Hoysala times. The hint thrown by the inscription in the Pañchalingêswara cave, that the Chandravalli valley was lived in during the Hoysala days, was confirmed.

In order to find out the layers contained in the ground further below without disturbing this evidence of the Hoysala period, two pits were sunk one to the east and the other to the west of the ruins. Evidences of the next floor below appeared in the shape of slabs at a depth of 1½ feet from the ground. Another floor appeared to exist at 3 feet depth, below which again at least two different varieties of pottery could be distinguished at different depths. Gravel appeared to occur at a depth of 7 feet.

In order to gather more information about the underground contents of Basavana-gondi, a straight trench running east to west was excavated with a length of about 70 feet and a breadth of 3 feet (Plate VIII. 3). Within half a foot several lines of slabs and rough stones appeared belonging evidently to one layer the date of which could be gathered as the fourteenth century by a gold Vîrarâyi Hana (No. 1269) picked up on one of the slabs. Below this level structural evidence for only two layers could be found the bottom of hard gravel being met with at a depth of between 5 and 6 feet. But the occurrence of unglazed pot-sherds, polished red-ware pottery, painted ware and polished black ware in a rough order from the surface down-wards showed that there were several layers below the Hoysala and that most of them belonged to the Śāta-vāhana times. An ash pit at a depth of about 6 feet contained some interesting vases and a perforated cup with a tight fitting stone lid (Nos. 1347-1348). On the whole the trench proved the existence of a Hoysala layer close to the ground and of several layers belonging to the Śātavāhana times below it. (Plate VIII. 4.)

On the right bank of the Basavanagondi water-course a few bricks were visible in several spots, and an attempt was made to trace the wall that may possibly be connected with the bricks. A little digging disclosed a rather uneven floor of large brick-bats lying 2 to 3 feet below the ground. A few feet to their west on a level with their lower courses was found a terra-cotta cast of what is very probably a Roman coin (No. 1354).

(¹) Mys. Archl. Rep. 1929, p. 25-27.

The brick flooring was removed and below it on the west side of the pit were found 4 half bricks arranged like the foundation of a pillar. About a foot below these occurred coral beads, iron nails and pot-sherds. Two feet lower down in the dark gravel, that is $7\frac{1}{2}$ feet below the ground level were found a half brick, some irregular stones and the broken lower stone of a corn-grinding mill lying up-side down. Digging was continued to a depth of 12 feet but only hard gravel without any pottery was met with.

Some other bricks visible on the right bank of the Basavanagondi water-course led to the discovery of 3 walls about 3 feet in height forming a small room. On a level with the top of the walls was one layer of pot-sherds while near their bottom was another.

Excavation 28.

Inside the room were collected some imitation coral beads (No. 1373) and a crystal spherule (No. 1385). A large slab was lying on the top of the west wall, while in the north-west inside corner was found a large broken urn half buried in the earth. In it were a shallow clay cup and a small clay oil lamp. The pot itself had numerous thumb marks of the maker on the inside. The walls had 6 courses of bricks most of which were broken pieces. The full bricks measured $18'' \times 9'' \times 4''$ and the walls were $19''$ thick. There was no sign of plastering or the use of mortar. Instead of the latter a mixture of red earth and sand appeared to have been employed. As pieces of bricks were mostly used the walls appeared weak specially in their central longitudinal line. No special foundation was visible and the walls of the period appeared to rest on the hardish gravel bed.

In the northern part of Basavanagondi a foundation of small rough stones was visible near a boulder. A little digging showed that they were meant for a hut the back wall of which was formed by the boulder. There being the indication of something like a verandah in front of the hut.

Excavation 29.

At the head of Bâralagondi where the water-course takes its origin from the rocks, there is a large boulder which looks like having come down from the slopes above; under it is a low mound of earth in which are imbedded bricks, stones, pot-sherds and bones which have a crushed appearance. It is possible that there was an earth-quake after the Sâtavâhana period and huge boulders were hurled down on the plain below. Popular tradition records that about 80 years ago there was a severe earth-quake which shook many boulders off the sides of the hill. About 30 feet from the boulder on the right bank of the water-course several layers of pot-sherds were visible, but on digging no brick wall could be found. Pieces of large sized bricks however existed in plenty, and about 5 feet inside the left bank the collapsed bricks and slabs of a house were

Excavation 30.

found and in front of them at a depth of two feet from the ground occurred an overturned pot (No. 1400) and a coral bead.

Above Bâralagondi, about 150 feet up the hill side is a large sloping platform (100' × 100'). Here a collapsed brick structure was observed and on closer examination it appeared to be a flooring made of pieces of large bricks. Enough earth was removed to make the bricks clearly visible and between them and the tamarind tree to their west a shallow trench was excavated (40' × 2'). The northern end of the trench was widened (4') and deepened. Three feet below the level of the bricks occurred a fine neolith of hard dark stone (No. 1426). A foot further down in what was perhaps an ash pit broken pots and bowls were found. At 6 feet below the ground digging was stopped.

To the south-east of the Bâralagondi terrace and about 50 feet higher up is one of the many caves of the neighbourhood. It is clearly visible from near the tiger rock. An old path-way led to its front and it appeared likely to have been a stone-age home (18' × 15' × 7'). At the back of the cave was found a boulder about 3½ feet high on the top of which appeared a worn out smoothened patch (1' × 1'), formed evidently by stone weapons being ground on it. But on excavating, the ground yielded within a depth of 9 inches plenty of iron slag. Further inside was an ash pit with pot-sherds one of which at least bore a design in white painted on red ground; below the ash pit at a depth of 3 feet appeared hard lime-stone gravel. This and the neighbouring cave in which evidences of neolithic life occur along with iron slag raise the important question whether the prehistoric men of Chitaldrug might not be among those who discovered or at least first adapted the use of iron.

Some feet to the north of the Bâralagondi terrace a pit (7' × 5½') was sunk just by the side of a boulder for the purpose of finding neolithic evidences. At a depth of 1½ feet near the west wall was a broken mealing stone and about three feet below the ground on the east side were found a half finished neolithic weapon, a well ground round neolithic celt and two round pounders (Plate IX. 2). In the centre of the pit at a depth of 2½ feet occurred two rough stones with a smaller one between them suggesting a fire place, the existence of which was proved by the occurrence of ash. A small rough slab lay near by and below them was hard brown gravel.

On a boulder to the north of the Bâralagondi terrace were clearly visible two shallow depressions (2' × 1') which were most probably caused by grinding stone weapons. (Plate XVI. 4). A pit 6' × 5' × 5' × 3½' was excavated by its side; but no neoliths

were recovered. The earth was ashy and it was still yielding bits of bones and potsherds when work was stopped.

On the right bank of the New Water-course opposite to the central rocks was a high mound standing at its confluence with its Baralagondi tributary. Here on the top of a high natural wall of hard red gravel could be noticed a layer of recent ashy earth from which two brick walls were just emerging. On digging, the southern one led to a door and ultimately to a room which held in one corner a fire place. Near the latter were found splintered bones and black beads. To the north was found another room with a large urn in its corner (Plate XVI. 2). The bricks were large and uniform ($16'' \times 8'' \times 3''$) and the walls which were comparatively well built though only 2.5' in height showed no traces of plastering or mortar. There was no trace of any foundation and the lowest course of bricks stood on loose made-up earth and not on the gravel bed which could be found 2 feet below it.

At the northern end of Basavanagondi close to Chatri-baṇḍe a few bricks were just visible in the ground, suggesting the existence of a house. A little digging disclosed a wall made up of large bricks ($18'' \times 9'' \times 3\frac{1}{2}''$). (Plate XI. 2). The excavation was extended tracing the course of the walls until the plan of a good part of a house stood visible. (Plate XV. 2.) The walls were 18'' thick, the bricks being placed in a fashion which resembles what is commonly known locally as English bonding. Between the courses of the bricks, red earth had been used instead of cement and the house appeared to contain several rooms, one of the walls abutting on a boulder to the east. Some interesting pottery vases, roofing tiles roughly shaped like the modern Mangalore tiles (No. 1507), coins of lead bearing the legend Mahārāṭhisa Sadakana kaḷalaya (No. 1447 ff.) and a large number of pestles and mortars (No. 1503) were collected in the house. One of the mortars (No. 1504) had some kind of paste sticking to it, the house being possibly that of a physician. A problem arose when to the south-east of the house a row of pieces of slabs was met with and it was noticed that the lowest of them were on a level higher than the floor of the brick house. The row of stones probably belonged to a collapsed wall of some other building of a later period. About 40 feet to the east of this house on the same level in the sloping bank of the water course the top of a large pot was noticed. On digging out the pot proved to be a large red-ware round bottomed urn about $2\frac{1}{2}$ feet in diameter the low neck of which was covered with a shallow basin-like lid (Nos. 1510-1511). Both of these were cracked and went to pieces when excavated but they were carefully re-built on the spot and photographed. (Plate XVI. 3.)



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